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Youth and a New World

IF CHRISTIAN young people mean business about building a new world, we must realize from the beginning that it will not be built on an eight-hour day with time and a half for overtime, neither will it be built by serving chicken dinners in the church parlor.

If Christian young people really want a Christian world, they must let go of the wonderful notions we've had of how we'll just be the stable, solid community folk getting a nominal income, raising a normal family, going to Rotary meetings, and teaching a Sunday school class. Let's hope there are plenty who will do that sort of thing, for we need them. But I'm talking to the young person who believes it is going to cost him something to reconstruct the world, who is willing to give up even his hope for security to get that world and the only thing I have to say to you is to go and build it! There are no short cuts.

—Jean Humphreys Harbison, Adjuntas, Puerto Rico, at the Christian Youth Conference, Lakeside, Ohio.

The Sunday School Lesson in the Business of Living

Provided by the Board on Christian Education

For July 30—Gideon's Faithful Few

(Judges 7: 4-7, 15-21)

THE CHOICE ONES

Some years ago it was reported that Lloyd George of England said, that one-third of our young people who attend college go because they are sent, one-third go for a good time, while one-third go because they are seriously wanting an education; but from the one-third who go for an education comes ninety per cent of the leaders of England.

It would seem that it has always been thus. Of the thousands who thronged Jesus he found only eleven men who were willing to forsake all and follow him to the end. It is not strange that he would say, "Many are called but few are chosen." Whether we believe that people are elected and ordained of God to good works, or whether we believe God has given them an excellent spirit which demands the best, or if we believe that a Christian environment conditions people to chose the best, it all adds up to the same thing, the forward thrusts of society have always been made possible by the spearhead of a very small minority. This fact would seem to limit the possibility for the best to the elect, were it not for the many whosoevers of the gospel.

THE MAJOR PURPOSE

It is not probable that the three hundred in Gideon's band were chosen just because they dipped water with their hands and drank it as they moved along, thereby saving a little time. It is much more reasonable to think they were selected because the method of drinking reflected their major purpose.

The drink of water for these men was important, very important, but it was not the all-important thing. We are forever in danger of permitting the important things of life to take first place. A place in which to live is important but God surely has a higher purpose for a man and a woman than to spend the major part of their lives and resources on a house and its upkeep. It is possible for a man to spend so much of his time in making a good living for his family that he has no time to help them understand the purpose of living.

TOO MUCH BAGGAGE

I was greatly impressed while listening to a woman tell of her experience while making a trip around the world. When she left home she had two trunks and three suitcases. From San Francisco she shipped one trunk back home. In Singapore she disposed of two suitcases, The second trunk was sold in England. By the time she arrived home, she had reduced her entire wardrobe to that which she could carry in one suitcase. She said she had to choose between seeing the sights or seeing after her luggage.

A business man developed a filing system, but it was so elaborate and intricate that it took most of his secretary's time to operate the system. To keep the necessary things in their proper relation to the major purposes of life is a real accomplishment.

The greatest opportunities for service will always be reserved for those who have learned to hold loosely the important things of this world, always putting the Kingdom of God with all its eternal verities first and foremost.

Questions:

Is a minority necessarily more often right than the majority?

Is progress retarded by insisting on a majority rule?

Are we in danger of placing too much importance on our mechanical ingenuity?

P. M. T.

For August 7—Power Through Self-Discipline

(Proverbs 1:7-10; Jeremiah 35:5-10; I Corinthians 9:24-27; I Thessalonions 5:22)

SPIRIT CONTROL

In the attempt to find a solution for the problem of intemperance, science has rendered invaluable service. When science brought to light that we were dealing with a psychological problem, much more than with a physiological one, it was quite natural that we should look to another source for a solution.

So long as drinking was looked upon as a physical indulgence, our cure was directed to the body. Now we know that most people drink because of mental attitudes. It may be because of a lack in proper social relations, or it may be an attempt to escape reality, or it can be immaturity. There is little doubt but that the great increase in drinking at present can be traced directly to the great amount of frustration people are experiencing. But the fundamental cause is emptiness of life which only Christian fellowship with God and man can fill. Self-discipline is valuable only as it is an inner process which brings one's spirit more and more into the will of God.

The curbing of bad habits by society, whether it is applied by law or by one's self, never produces the desired results, for the simple reason that it does not go to the seat of the disease which is found in character.

If prohibitions are applied by society, methods of evasion and insincerity are sure to follow. If they are applied by oneself, pride and Pharisaism are the results and the last state is worse than the first.

We are slow to learn the lesson Jesus taught that if we would have good fruit the tree must be good also, and the nature of the tree cannot be changed by lopping off a few limbs.

Do these facts point the way for Christians who desire to help free society from intemperance? While it is true that the leopard cannot change his spots it does not necessarily follow that the spots cannot be changed. Paul discovered that what the law could not do, the spirit did achieve. People for whom life is rich and full have no need for artificial stimulation to give zest, or opiates to escape reality.

The drink bill for the United States of five billion dollars goes beyond our comprehension. If there ever was one time above another which demands sobriety, this is surely that time. Yet reason is pushed aside and we stage an orgy of drunkenness, surpassing anything we ever have known. God alone is able to help people when reason is cast to the wind. Nothing but divine grace will check the flood of avarice and greed which furnishes most of the drive for the liquor traffic. Laws have value only as they truly reflect the desires of the governed. Pure religion that changes desires of people and fills the empty void is our only salvation.

Questions:

What is the difference between self-discipline and self-control?

What is a legitimate substitute for the social glass?

Do we have the moral right to impose our moral code upon others by law?

P. M. T.

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EDITORIAL

Emergency Religion

A TIME of crisis colors every human concept and institution. Religion is no exception to that influence. Always in time of war or general disaster the pendulum swings back from easy going indifference, toward religious concern for security. We can see evidence of that fact in news releases and commentaries.

This has shown that many people develop a religious faith to the time of adolescence or somewhat later, then forthwith quit their devotional life and all but completely neglect their religious development. They mature perhaps in scientific knowledge, in the development of a career and in ordinary social behavior, but in religion they remain in the adolescent state. Then when defeat threatens, they turn to adolescent concepts for spiritual answers which are not there. Through the years they have not developed the necessary reserves of thought against the day of need. They are religiously immature.

Now and then this is pitifully demonstrated as men bring out their various gods, mummified with disuse. Often there is only an appeal to a deity who supposedly cares very little about how men and nations drift into war, but stands ready to perform miracles right and left for people *on our side* of the battle line. Prayers for victory often portray this tendency. It is only a concept of God playing a rather shifty Santa Claus role in human affairs. He shows up only when men in some crucial situation, having tried every other help, appeal to Him as a last resort. We would not discourage people in using whatever measure of religion they have in a time of desperation, for healthy religious experience serves one in the crisis quite as surely as at any other time.

But it is well to read our New Testament again, noting that Jesus did not appeal to God as a *last* resort, but as a *first* resource. It is well also to read the literature of peace and discover how nations drift toward war or build the highway toward peace. One does not respect the ideas of a person who eats what he wants, drinks all he wants, dissipates his life at every turn, then asks God to cancel the results. What he needs is repentance that reaches back into the crannies of his own heart and starts him on a new way of life. Healthy religion will lead us back to the sources of our collective and personal sins. Isaiah caught the idea in his well-known passage, "All *we* like sheep have gone astray."

There is more religion of a sort, being evinced in the world today. There are more stories about "little miracles," going the rounds, more assurance that there are no atheists in foxholes. But we venture to say that there is no genuine revival of religion now, nor will there be such in the future until there is more evidence of general and deeper penitence. The church is in for a harder pull than before the war. We shall have to strike deeper for our foundations, to develop a Christian faith that is intelligent, and verified by daily life. Worship must go deeper than the rounds of Sunday observance and find its rise in the springs of the Eternal.

Resuming Friendly Controversy

THE term "Forum" has come to be synonymous with the search for truth. In the common use of the term it is a symbol and a device of democracy. It is presumed generally that any idea or scheme that dodges the forum has a hidden or obvious fear of its own falsity. In general this is true, though not all ideas lend themselves equally well to debate. One must always remember that we are not to be saved by forums alone. The wills and the actions of persons and groups can be a way of *finding* as well as *applying* truth. None are better prepared to receive more truth than they who are applying it.

We do not win an argument and then go out to spend our earnings. Rather we find the rhythmic process of discussion and action, search and application. Anything less than that is indeed liable to become an argument—more detrimental than helpful. For in argument it is assumed that there are "winners" and "losers," with the result that all are

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If Friends will send us names and addresses of prospective subscribers we shall be glad to send sample copies from the surplus on certain issues, other than the anniversary number.

measurably losers. The only question that can appraise a method of dialectic is this, "Has truth been advanced?"

Speaking of *application* as a way of truth, it is well to be reminded that if an idea cannot be applied, if it can appear only as an abstraction, it is less profitable in discussion, and certainly it lacks the testing which an idea ultimately needs. However, the basic question is not, "Can it be applied *at once?*" but rather this, "Is it true?" We do not cast our lot with those so-called "practical" people who insist that no idea is valid unless it can turn a "wheel" of some kind forthwith. Society owes much to the few "pure" thinkers who leave the problems of application largely to someone else. But finally application in some form is the test and verification of all truth.

In keeping with the forum idea, we refer our readers to the series of articles on "The Application of the Friends Peace Testimony" beginning in this issue. That question is probably the center of more mental searching by Friends, now than any other. Three Friends with varying points of view and emphases will lead our search. In the specific problem of building peace we shall see the larger problem of holding ideals and getting them into practice in a world that is far from ready for them. Are there fields where the idealist cannot enter with an application? Is there something other than "compromise" in our response to a complex problem? Specifically, what is the proper response of the Society of Friends to the "mixed" answers of a coercive society of men and nations? Is a reorientation of our peace testimony imperative?

We hope that other Friends will also add their bit to the light brought by the forthcoming articles of Philip Jacob, Samuel Levering and Kenneth Boulding.

E. T. E.

Peace Without Apology

Application of the Friends Peace Testimony

By Philip E. Jacob

IN speaking of peace, Friends speak to a world sick of war but despairing of an alternative. The conscientious objector abhors war no more passionately than does the man in uniform. The American longs no more for a secure peace than does German or Russian, Japanese or Chinese. With but a rare exception, men see no glory, no useful purpose in war, but only a grim necessity, a tragic duty to perform. "Theirs not to reason why. Theirs but to do or die."

Yet few Americans believe peace is now possible. Recent polls indicate a majority expect another war within their lifetime. A pathetic fatalism seems to have settled upon us. We have lost confidence in human control of our destiny. We lack faith in the power of spiritual forces to guide the lives of men.

Friends can, if they will, speak out of the depths of their convictions to this condition. The heritage of three hundred years of testimony against war imposes upon them a special responsibility to witness, without apology, to the imperative of the Christian gospel of love, both for the lives of individuals and the policies of government.

Peace Testimony Applies to All

As with all high ideals of human conduct, the peace testimony of Friends is continually challenged on the grounds that it is not "practical," that it cannot apply to a hard, violent world where men are selfish and human institutions inevitably imperfect. Many have wistfully placed the ideal of peace in cold storage until the grim cycle of total war has run its course and a better and happier time has somehow come.

Others insist the testimony of peace applies to saints only. A few "vocational pacifists" may rightly seek to conduct their own lives by the high standards of Christian love. But the great majority feel they cannot fully practice this way of life in view of worldly evils. For them, the peace testimony, it is claimed can serve at most as a fine ideal, not a code for immediate living. The pacifist has no right to ask those guided by more material standards to accept the consequences of his own idealism.

This double standard, whereby the peace testimony applies only to the spiritually "elite," does violence to the basis of Friends' religious experience—the unity of men and the singleness of truth. Jesus recognized all men as equal in the sight of God. All were called to follow his will. Some might understand and follow more perfectly than others. But he approved no caste system of spiritual behavior, with a high code of conduct for one group, and another less rigorous condoned for those less perfect.

He preached but one gospel, a common truth for Jew and Gentile, Christian and pagan. He asked everyone, not only his picked disciples and "vocational Christians," to love; to love the Lord, to love their neighbors as themselves and to love their enemies. Either the Christian teaching of love, the root of Friends' peace testimony, is true and applies to all men, or it is false and is applicable to none.

Peace Within and Without

The application of Friends' peace testimony must start within the individual. A peaceful world depends fundamentally upon the achievement of peace within the human heart. People who hate, people who seek selfish ends, people who strive for power over others, people who fear their fellowmen and have no confidence in them, cannot qualify as effective peacemakers. Enduring peace can only come as these attitudes are transformed and a spirit of mutual goodwill and trust grows among men. The crucial task of Friends in peacemaking is to kindle by word and deed, a consciousness of the love of God so profound that it will make men love one another.

This requires that we share intensively in the world's suffering. To understand that others have suffered as much and more than we, and to hold them in tender concern, lifts us out of the narrow circle of personal and national loyalties and unites us with them in a close and reconciling human fellowship.

We need also to experience and admit a profound sense of personal responsibility for the tragedy of the war. No one, conscious of the truth and power of the Christian gospel of love, can claim that he has been entirely

righteous in regard to the war. Pacifist and non-pacifist alike have shared in bringing it about, and in carrying it on. Nor do the people we are now fighting have a monopoly on war guilt or war atrocities. Frank admission of our responsibility and a note of repentance, would go far towards creating a basis of mutual forgiveness and confidence which is essential among those who must make peace.

Principles of Peace

Friends peace testimony applies to policies and acts of government, as well as to the personal life and attitudes of individuals. It is central to the Christian faith that a man's life is of one piece and that "moral law" governs it all. No area of human relationships can be excused from judgment by religious standards on the ground that it is secular. Christian principles bear equally upon what men do as a nation, and what they do as a church. Not even the totalitarian states have been able to shake the claim of the Christian gospel, that men are ultimately answerable to God for all of their acts.

National and international policies must be guided by three basic principles if they are to accord with Quaker Christian convictions. First, the objective of national policy must be to advance the welfare of all people, not just the interest, profit or power of a particular nation or group of nations. In this sense, policy cannot be isolationist.

Second, each nation should treat every other as equal, despite differences in size or power. Nothing in the teachings of Jesus authorizes the United States or any other nation to rule over others. There is no superior race or people in the sight of God, not even the Anglo-Saxon, or the white. We should accept the responsibilities of a "brother's keeper" but we have no right to the title of our brother's master—even if we intend to play a benevolent master. Christian policy cannot be imperialist.

Third, nations must refrain from the use of force against one another. The words of Jesus are clear. "Resist not him that is evil . . . Love your enemies." He mentions no "ifs" or "buts." He spoke to a people ruled by violence, bred on the doctrine of "an eye for an eye" and awaiting a Messiah who would lead them in armed rebellion. No specious reasoning can hide the basic contradiction between such imperatives, and the resort of nations to instruments of coercion, whatever their purpose. To the extent that force is used in international relations, Christian policy cannot be internationalist.

No nation practices these principles completely. Most nations almost totally violate them. Yet by these principles we can judge whether the concrete actions of our country and others, move towards, or away from a functioning moral order and a right peace.

Peace Policy for America

Nothing short of a determined will to peace, reflected in consistent national policies of self-restraint, can assure a peace in line with Friends' testimony. For America, such a peace policy would mean at least three basic lines of action.

1. *The United States would not intervene in the affairs of other nations.* The policy of non-intervention has been one of the most effective preventives of international violence since nations came into being. It applies to international relations the principle of, "Do unto others as you would have them do unto you."

On this basis, the United States would withdraw its troops promptly at the conclusion of hostilities, from all territories under occupation. It would cease the diplomatic, and economic control over Latin American countries which it has exercised since the beginning of the war. It would remain firmly committed to the treaty recently negotiated with China, giving up extra-territorial rights. It would recognize and work with whatever governments, people of other countries acecpted for themselves whether or not they were democratic or sympathetic to the United States.

The United States would firmly reject all alliances. Alliances inevitably arouse suspicion on the part of countries outside, and lead to international friction. Effective alliances require a nation not only to intervene but, in the last analysis, to go to war, on behalf of its allies.

The United States would refuse to take any part in world organization or international government which provides for the coercion of nations either within or outside of the organization. Most current proposals for a world government and an international police force will in practice form but a facade for imperialism. Nothing in the experience of the United Nations gives any reassurance that the great powers, including our own country, will hesitate to use the instruments of international organization to advance their own interests. Short of a drastic change of spirit on the part of the peoples and governments of the larger nations, world organization at the present time will only increase the potency and extent of their sway, by placing at their disposal a vast concentration, if not a monopoly of power.

2. *The United States, if it followed a peace policy, would limit and progressively reduce its armaments.* If possible, this should be done promptly with other nations. Total disarmament will probably not be accomplished for a long time. But if the United States does not intend to engage in worldwide imperialism, it has no need or excuse for a great military establishment after the war. Reduction of American military power, would relieve fear and suspicion of our motives on the part of other peoples.

3. *The United States would cooperate fully in international functional agencies engaged in the promotion of human welfare,* such as the United Nations Relief and Rehabilitation Agency, and the International Labor Organization. We should insist that these agencies become fully representative of all nations, including the Axis, as soon as fighting stops, and that action is undertaken only when there is general agreement among all countries concerned, large or small.

This peace policy is particularly congenial to Americans. Early in its history, our country discovered that a great power's largest contribution to peace, as well as to its own security, lay in its exercise of self-restraint. The Monroe Doctrine with its twin assurances that the United States would not permit intervention in the American Republics, and on the other hand would itself not interfere in other countries, has been the keystone of our foreign policy. Whenever we have forsaken the Doctrine, or compromised it, the United States has become embroiled in serious international conflict. Surely this long experience is not entirely forgotten by Americans as they fight their most gigantic war.

Rather than to increase our power and join in alliances or a world government, will we not restrain ourselves to undertakings so acceptable to others that we will not require vast armaments and power to implement them? Our task as Americans, as Friends, must be to guide our nation into paths of peaceful cooperation with other nations in the interests of all mankind, foregoing the false temptations of empire, and quietly replenishing our sadly drained "reservoir of goodwill" throughout the world. Only by such a policy of national self-restraint, can we effectively contribute to the building of an international order, at all consistent with the spiritual truths in which Friends believe.

Yearly Meeting Sessions

NEW YORK YEARLY MEETING

By L. Hollingsworth Wood

How flexible is American Quakerdom? Do we believe that our organization should be flexible enough to contain Meetings with every variety of practice in work and worship.

What is the influence of our inter-Yearly Meeting correspondence—epistles in our traditional phraseology—since we no longer submit them to a Committee to see if they are safe for our membership to hear?

In theory at least they go straight from the heart of one Yearly Meeting or group of Friends to another, though frequently they are not delivered for a year or more.

In Due Form

New York Yearly Meeting started its two hundred forty-ninth annual session Thursday, June 29. We started as the Meeting of Ministry and Oversight which has grown to be a parallel organization with duplicate reports on the state of Society, etc., and an aroma of saintliness as we considered memorials of members of this select group and tried to gain a consciouness of special responsibility for the spiritual life of our Meeting.

The epistles from the American Yearly Meetings were presented by a Friend who had a considerable acquaintance throughout our Yearly Meetings in all the branches, so was able to give a picture of the background out of which the epistles were written. It was like an appreciation of a letter from a well-known friend—a sort of subtle suggestion of traveling in the ministry.

The note of unity, not mechanical but spiritual, was in almost all the epistles and was peculiarly noticed in the two epistles of New England Friends, telling of their joining together under the name of New England Yearly Meeting of Friends with the Yearly Meeting of the smaller body and the independent meetings of the area.

The voice of Young Friends was very audible in the epistles urging us to make our practice square with our profession and drawing special attention to the challenge which the common practice in regard to our Negro citizens brings to our theory of life.

Retaining a Testimony

On Friday (Sixth Day) morning the Yearly Meeting convened for its first business session with our Clerk, Ruth E. Craig, alone at the clerk's table (Harrop Freeman, Recording Clerk had been called to the Pacific Coast on Service Committee Work). Our Yearly Meeting feels itself fortunate in having a very competent woman Friend to act as clerk and as a testimony to our ancient Quaker standards of equality of the sexes in service of the Meeting.

It was noted that London Yearly Meeting also appointed a woman, W. Maude Brayshaw as clerk at the August session last year, and that Edith Sharpless is clerk of Baltimore (Park Street) Yearly Meeting among American Yearly Meetings.

Visiting Friends

There were no Friends present with "Minutes" according to the old custom, but from New England Yearly Meeting just adjourned at Ocean Park Maine, and from the General Conference of Friends recently held at Cape May, New Jersey, came many Friends. Those from the beaches at Cape May testifying by their bright sun burns to their enjoyment of the meetings with the Atlantic as well as with welcoming Friends.

Christina H. Jones from the Five Year Meeting Mission Board gave us a most informing and inspiring address on Missions in their best form. She confided to the writer that she was born in Scotland and until her marriage bore two long and imposing names.

The Friends Center in New York City gave us a sense of meeting the needs of today as the new president, vital young Friend Ruth Perera, who once taught athletics to the girls at Westtown, told us of the plans for making CPS and other service boys feel at home in New York .

Josiah P. Marvel, David Swift, and Roger Drury, spoke of the young men in the CPS camps and in prison and told how some had been placed as workers in hospitals and in institutions for the insane and a number of other challenging services.

Raymond Wilson told of the work of the National Legislative Service and showed us some of the problems in the approaching effort to fasten universal military training on us in peace time.

The choir of the South Glens Falls Meeting sang for us charmingly and the small orchestra collected at the school played beautifully, an interesting departure from ancient practice.

The enthusiasm of the Young Friends was contagious and frequently swept the older but still young Friends into a jolly fellowship with their sports and games which was felt by all to be a wholesome mingling of experience and adventure.

Friends in Worship

How many of us have groaned inwardly at the crowded Yearly Meeting First Day morning meetings when many a tender message has been overwhelmed in the programmed richness of many ministering Friends.

Here those who wanted to see and feel the large group went to Poughkeepsie's beautiful Meetinghouse while the group affected by the lure of smaller numbers in the charm of out-door surroundings stayed on the school grounds where sheep and cows looked solemnly at us over their limiting wire fence, as we sat in worship under the trees and listened to the voices of the birds and trees, as well as the well-known voices of the Friends who took vocal part.

Mary Hoxie Jones spoke of the earnest men and women who made possible the wide-flung work of the A.F.S.C. and later delighted a small but eager group with readings from her own poems.

Charles Thomas met, walked and joyed with the Young Friends and spoke to us of his aims for his department in Five Year Meeting arrangements.

A short play by the Young Friends of Glens Falls showed us some of the vivid experiences of Young Friends with the Underground Railroad in earlier race relations.

The "Dug Out" is a much to be commended institution where Friends can relax and obtain ice cream cones and soft drinks and exchange thoughts in lighter vein before seeking the restful arrangements so pleasantly provided for us in the school dormitories.

No account of New York Yearly Meeting which did not suggest the continuing stimulation of the spirit and planning of our Field Secretary, Elizabeth L. Hazard, would be adequate or even honest. She is known and loved in every Meeting of our group, in Richmond and CPS camps. Always bringing cheer with her, the Yearly Meeting never closes without cheering for her and thanking our Heavenly Father for the great gift of life which comes to us through and with her.

NEW ENGLAND FRIENDS CONVENE

By James Wild

The two hundred and eighty-fourth annual session of the Yearly Meeting of Friends for New England, was held at Ocean Park, Maine, June 21 to 25. This was an historic occasion and it was felt by many who were present to

be a time of real spiritual uplift, and a time of re-dedication to the principles of Christ in a world that needs more than ever all that for which Christ stands.

The Friend who selected the quotations that were printed on the Yearly Meeting Calendar chose an appropriate one for the opening words. "Be faithful and still, 'til the winds cease and the storm be over."—GEORGE FOX.

A goodly number of Friends gathered at Ocean Park in time for the Meeting on Ministry and Oversight held on Tuesday afternoon. This included a discussion period on "The Duties and the Qualifications of Elders," ably led by Lindley M. Binford.

There were two devotional meetings held each morning. In one there were three Friends appointed to sit on the platform, and there was hymn singing, testimony, and prayer. The other devotional meeting was held to meet the needs of Friends who preferred more silent worship.

HISTORY AND STRUCTURE

As the Yearly Meeting settled into its opening sitting on Wednesday morning, Rufus M. Jones reminded us that this, the oldest Yearly Meeting in the world, was reorganized by George Fox in his remarkable visit to Newport in 1672. Many other distinguished Friends attended the Yearly Meeting through those early years; John Woolman, John Greenleaf Whittier and others added the inspiration of their presence to the sessions. However we must live and do all our work in the present and in the future.

The clerks who served last year so efficiently were re-appointed as follows: Presiding Clerk, Arthur Jones; Recording Clerk, Helen T. Gifford; Reading Clerks, John C. Gatchell, Louisa White. In the report of the Permanent Board there was reference to the resignation of George G. Wolkins who had faithfully and efficiently served the Yearly Meeting as Treasurer for a period of twenty-one years. Words of appreciation were spoken with regard to the work of George Wolkins. Ernest C. Ainsworth has been appointed in his place.

Missionary Society reports were considered on Wednesday afternoon, and Merle L. Davis spoke on the work of the American Friends' Mission Board. At a public meeting in the evening, Harry A. Wellens, principal of the Swift-Purscell School in Jamaica, delivered an address on, "The Church in the Midst of a Changing Caribbean." This was followed by a moving picture entitled, "The Happy Village," which was of a leper colony in India, shown by Edward R. Broad, New England Secretary of the American Mission to Lepers.

James A. Coney mentioned in his report the visit he paid to seven Yearly Meetings in the interests of a special travel fund for home-coming and outgoing missionaries. Mention was also made of the recent two weeks' visit of Errol T. Elliott to New England Meetings, and of the many expressions of appreciation for this visit which had been received. There was the note of joy and thankfulness throughout the Yearly Meeting with regard to the uniting of all Friends in New England. Rufus M. Jones said he felt something like Simeon felt when the child Jesus was brought into the temple. He rejoiced in what he now sees in the uniting of Friends. He also rejoiced that there are many new groups of Friends across the country.

Speaking on the work of the CPS camps, one young Friend expressed a concern that these camps have more spiritual leadership. We give our money to support these camps but the young men need more than money; they need someone with tact and experience who could be with them for longer periods to help in spiritual leadership.

With reference to the state of Society a number of Friends spoke on the different types of Meetings to minister to varied needs. We have to take into consideration our several backgrounds, as they determine the type of meeting preferred.

Following the report on Bible Schools an address was delivered by Dr. Hilda L. Ives, on Religious Education, under the title, "More Christian Leaders the Need of our World."

ON FRIENDLY SERVICES

The report of the committee on Public Morals on Friday morning was a live, thought-provoking report. Included in the activities of this committee was a successful poster contest, and the posters were on display in the meeting room. Some deeply concerned Friends courageously expressed themselves upon the subject of drinking, smoking and gambling. One Friends mentioned certain dangerous drugs that are advertised by radio and sold over the counter without a prescription.

There were good reports of the three schools, Moses Brown, Lincoln, and Oak Grove. The public meeting on Friday evening was in care of the Peace Committee. It was a panel discussion on the theme: "How can Friends help in the Making of a Better World." Several persons spoke from the platform and there was also opportunity for questions and expression of thought from others in the meeting.

On Saturday morning there was a good report on the Huntington Home, Amesbury, Massachusetts. This has become more and more of a friendly center and is rendering a fine service to Friends in the Yearly Meeting.

On Saturday afternoon Mary Hoxie Jones spoke on the office staff and the various offices connected with the work of the American Friends Service Committee headquarters in Philadelphia, giving a remarkable account of some of the good things done by about one hundred fifty persons in Philadelphia. This was followed by a talk by Rufus M. Jones, on the work of the American Friends Service Committee in many countries at the present time, and it was an amazing and inspiring story.

Saturday evening meeting was in care of the Young Friends. This included choral singing by a group of Young Friends under the leadership of Gwendolyn B. Coney. Miriam E. Jones presided. Ruth Frazer Osborne told of her services in an International Home in Washington, D. C., and Winslow H. Osborne spoke of his experiences visiting the C. O.'s in prison. At the close of the meeting a group of C.O. workers from the Mental Hospital at Concord, New Hampshire was welcomed. One of them gave a brief talk.

The Young Friends began their activities two days earlier than the adults. This gave them oportunity to get their program under way before the Yearly Meeting opened. The study group leaders had time to introduce their topics and it also gave a good opportunity for fellowship. Russell Brooks and Douglas V. Steere each had study groups, Dorothy Steere and Everett W. Chapman also assisted by giving encouraging messages. There were one hundred eleven Young Friends and juniors in attendance. The juniors have an organized Yearly Meeting of their own and carry on their meetings in a Friendly way.

OUR INSPIRATION

Included in the visitors to Yearly Meeting this year were Walter and Olive Haviland, of Philadelphia. Inspiring messages were given each day by Douglas V. Steere, of Haverford College, during the Bible half-hour.

The first message was based on the words of Psalm 27;13—"I had fainted, unless I had believed to see the goodness of the Lord in the land of the living." From these words Douglas Steere spoke of the Friends testimonies that God is present in the world today, and that God uses human beings who are faithful. Institutions and persons can be changed; racial prejudices can be changed, for our God is a living God, ever working through men and women. When we act on these principles we may have to

stand alone. This calls for pioneers. Another message by Douglas V. Steere was based on the parable of the Good Samaritan, and the Beatitudes of Jesus. Said he, "What a difference it would make if we had in every community a "Beatitudinarian," one who lived in the spirit of the Beatitudes. He then told of the remarkable work of spiritual ministry and educational methods of Jean Friedrich Oberlin, and the transformation that followed as a result of such faithful service in the spirit of the Beatitudes.

Although there was a heavy rain on Sunday morning, the last day of Yearly Meeting, there was a large crowd of worshipers in the "temple" at the appointed hour of worship. In this closing meeting, Rufus M. Jones, in good form, gave a message on the words, "And he must needs pass through Samaria."

At the close of the meeting Arthur Jones, the presiding clerk, read the concluding Minute, which contained the following words: "As we come to the end of our Yearly Meeting session we feel deeply enriched. We are grateful for warm friendliness and cheerful comradeship. There has been a sharing of vital concerns. Inspired messages have spoken to our conditions. Our faces were turned away from the turmoil and destructive forces of our distraught world, and in seasons of stillness we have re-dedicated ourselves to live, in our separate spheres and collectively, lives which have an unremitting personal tenderness, forgiveness of spirit, patience, courage, and the awareness of that of God in every man. Further progress has been made toward the completion of the union of all Friends in New England. We look forward with anticipation to the added strength and inspiration which will be gained by that union."

The reconstituted Yearly Meeting will be called, "New England Yearly Meeting of Friends."

SESSIONS OF CALIFORNIA YEARLY MEETING

By CHARLES W. COOPER

"A new world will be upon us, and we must join with others to meet its challenge!" So spoke Dr. W. V. Coffin, the first presiding clerk of California Yearly Meeting, who, in his eighty-eighth year, addressed the fiftieth annual session of Friends in Whittier.

That first session, opening on March 26, 1895, was held in the hastily completed auditorium of the red brick academy on the hill that was to become Whittier College. Delegates from ten yearly meetings, including Iowa and Kansas, joined in setting up California Yearly Meeting. Of those who attended the first Yearly Meeting, thirty-one survived to be present at the fiftieth session, eight of whom had attended each of the successive sessions of California Yearly Meeting.

Such an anniversary suggests the approaching tercentenary of Quakerism, and suggests a review of Friends' history. For California Yearly Meeting was set up by Iowa in 1895, which was set up by Indiana in 1863, which was set up by Ohio in 1821, which was set up by Baltimore in 1813, which in its turn was the second Yearly Meeting established in America in 1672 when George Fox was visiting Friends in the American Colonies from Jamaica up through New England.

I.

The world outreach of California Friends is symbolized by the thirty thousand dollar program of the Board of Missions, for which Merrill M. Coffin is superintendent. D. R. Marling, the retiring president of the Board, introduced Lester and Mae Stanton, just returned from Chiquimula, Guatemala; and they spoke of the needs in that field. Merrill Coffin reported the mission work in the Alaskan field. At the missionary rally, Sunday afternoon, Harold Walker was introduced as the new president of the Mission Board.

The Woman's Missionary Union, with Esther M. Haworth, president, opened its week of meetings with a supper meeting which was addressed by Errol T. Elliott. They continued with business and devotional sessions through the week. Sara Terrell, the new president, assumed office on Saturday.

The world outreach of Quakerism through the American Friends Service Committee was brought to California Yearly Meeting through the report sent by Clarence E. Pickett. David E. Henley, executive secretary of the A.F.S.C. for Southern California, reported the extent of local work and contributions, and the place of Thomas W. Bewley and Oscar O. Marshburn in the UNRRA.

The report of the Board of Peace, with T. Eugene Coffin and H. Randolph Pyle presiding, included the statement by David E. Henley that like others, "many Friends have not found easy and clear channels for their peace sentiments in this time of world conflict and world-wide suffering." H. Randolph Pyle commented on the relation of the Yearly Meeting to CPS and introduced Bernard Waring, interim director, and Clarence Yarrow, new director, of the Glendora CPS camp. Leslie Shaffer presented the matter of the Friends World Committee on cooperation.

Visiting Friends from far places further suggested the world outreach of Quakerism: Blanche Shaffer, of Swiss General Meeting; Irene Pickard, of London Yearly Meeting and for fourteen years at the Friends Center in Geneva; Harry Silcock, of London Yearly Meeting and recently returned from West China by way of India, Australia, and New Zealand.

From war-torn China, from occupied France and the Netherlands, from tense Ireland and Switzerland, from distant New Zealand and Australia, came epistles of hope and courage, deep-searching and spiritually victorious. From French Friends came this prayer: "We do not ask Thee to keep us safe, but to keep us loyal."

But the outreach of California Friends is also toward the unreached here at home. This is vividly manifest in the work of the Evangelistic and Church Extension Board, the presidency of which is passing from Frank L. Davies to Blaine G. Bronner. The development of the Spring Valley Friends Community Church was reported as part of the Men's Extension Movement.

The Mission Board reported on its home missionary work, the Mexican work carried on by Juan Reyes in Whittier's Jimtown, and the fruit of its Japanese work at Norwalk—with loving letters received from Sam Ishikawa and his father. The Committee on Indian Affairs, Mattie Gregg chairman, reported the work at Indian Center in Los Angeles of Phillip and Susie Meek Frazier, and the projected work of Faith Hill in Arizona.

The Board of Prohibition and Public Morals, with Donald B. Spitler presiding, presented a temperance speech contest. Dr. Titus Frazee of the California Temperance Federation told of current legislative problems.

The outreach of Friends at home is further shown in the report of the Board of Education, given by Dean Harold F. Spencer of Whittier College; the report of the Woman's Auxiliary of the College, presented by Alice Hockett, president; and the address to California Yearly Meeting given by Dr. William C. Jones, new president of Whittier College. Dr. Jones, a prominent Congregational layman, described Quakerism as "uncompromising, undeviating, unswerving good will in all human relationships." An alumnus of Whittier College, married to a birthright Friend, Dr. Jones spoke his determination to keep the College both Christian and Quaker.

II.

Christian "in - reach" within the Society was seen in the work of the Board of Christian Education, with Paul P. Younger presiding. Dr. Wilbur C. Parry, director of the Department of

This is the group of Friends now living who attended the first sessions of California Yearly Meeting in 1895. Reading from left to right they are as follows:

First Row: M. Dell Coryell, Lydia Cammack, Sarah Baldwin, Lydia W. Morgan, Lavina Stanley, Dr. W. V. Coffin, Sarah N. Coffin, Bertha L. Coffin.

Second Row: Ella Hayden, Vera B. Coburn, Ida H. Hiatt, Sarah V. S. Stanley, Carrie S. Johnson, Lenna M. Williams, Abbie B. Lewis, L. J. Stanley, Mattie W. Gregg.

Third Row: Clara W. Morris, Harley M. Jordan, Josie H. Jordan, Frances E. Williams, Esther Thomas Jenkins (official delegate from Iowa Yearly Meeting), Luther Newsom, Rosa H. Newsom, Nellie B. Bundy, Anna H. F. Marshall, Allen U. Tomlinson.

Christian Education of the Southern California Council of Churches, said, "Christian education needs reinterpretation in this day to include not only children but grown people."

The Christian Endeavor Union, with Ethel Walker, president, reported an active program of work with young people in California Yearly Meeting. A Christian Endeavor banquet, addressed by Joseph G. Reece on Friday night, was followed by the Christian Endeavor Rally on Sunday evening, with the installation of new officers and a message by T. Eugene Coffin, "Let Christ come alive in your heart." Of importance in this connection is the work of the Managing Board of Quaker Meadow, Blaine G. Bronner, president. Plans for various children's and youth and Christian Endeavor camps were outlined.

The Yearly Meeting on Ministry and Oversight, with Richard Haworth, clerk, considered and brought to the Yearly Meeting its concern that a pamphlet be prepared to explain, to those uninformed, the truths that California Friends hold true and dear. The concern was brought by R. Ernest Lamb, general superintendent of California Yearly Meeting, that young ministers must be called and developed to serve as pastors in the Monthly Meetings and to go forward in church extension work.

Steps were taken by the Yearly Meeting to have the *Pacific Friend* reach into every home in all of the Meetings, and it was brought directly under control of the Executive Council.

The concern of Friends for others of their Society was further instanced by the presence of visiting ministers and Friends: Passmore Elkinton of Philadelphia, Joseph G. Reece of Oregon, Professor Edwin P. Trueblood of Indiana, Nora M. King of Iowa, Mary Fox of Western Yearly Meeting.

A full program on Yearly Meeting Sunday began with an unprogrammed meeting at nine o'clock. Irene Pickard and Howard Elkinton led large combined Sunday School classes at ten, and Errol T. Elliott addressed the meeting at eleven o'clock on "Christian Frontiers" and the pioneering yet to be done in the area of human relationships.

Throughout the week Evangelistic Services were conducted by Joseph G. Reece, general superintendent of Oregon Yearly Meeting. His "in-reach" to the young people of California Yearly Meeting brought forward some sixteen who dedicated their lives to full-time Christian service.

The very essence of a free government consists in considering offices as public trusts, bestowed for the good of the country, and not for the benefit of an individual or a party.

JOHN C. CALHOUN.

The choices which, whether we like it or not, we are forever making are both decisions and judgments.

Concerns from East and West

California and Philadelphia

CALIFORNIA PEACE MESSAGE

LIKE millions of other persons, many Friends have not found easy and clear channels for their peace sentiments in this time of world conflict and world-wide suffering.

But we rejoice in the fact that love overcomes differences in judgment and we unite in looking for the day when peace making may be restored between the nations and the peoples.

Our attitude toward war and peace is not a matter of expediency or worldly necessity but of deep religious conviction. Therefore we are united with the English Friends who said in 1940 that this religious conviction was the basis of their opposition to military conscription and their readiness "to testify that we live under a higher compulsion than that of the state. Our first allegiance is to Jesus Christ."

We pause to consider prayerfully the extent to which we have kept the pledge given by the Five Years Meeting of Friends in October 1940: "We greet with approval and deep sympathy all those of whatever faith, who for conscience sake have entered their protest against conscription, preparation for war, and war. We pledge to them our encouragement and moral support as they meet the consequences of their action."

We are thankful, today, for the growth of understanding and tolerance and for the opportunity of working along with our government in a search for consistent and constructive alternatives to the destruction of war.

We urge a speedy clarification of war aims and of plans for the transition to peace. We pray that these may be in terms that will not plant the seeds of another war, but will speedily let us witness the kindling of hope and love as "that of God," which is in all men, and demonstrates the universal responsiveness of men to good will.

As we recognize our past failures, we beseech all men of good will to unite with us in a better effort to produce and sustain a leadership that will express in all areas of practical daily life the effective way of peace.

While we regret the continued detention of thousands of loyal fellow-citizens and of many alien Japanese who have given no cause for suspicion, simply on the basis of racial and national origin, we find many causes for thanksgiving:

1. The policy of our government in allowing the relocation of twenty-five hundred students and of twenty thousand others.

2. The decision of the Farm Security Administration to make loans to citizens of Japanese ancestry on the same basis as to others.

3. The policy of the War Relocation Authority in accepting the cooperation of the various Christian agencies aiding with relocation and with the religious life in the centers.

4. The ruling of the Army that the west coast is no longer a "theater of military operations" but simply a "defense command" the same as any other area of the United States.

5. The return of Japanese soldiers on furlough and of other selected persons. We join with the many others who are offering their services in helping to carry out and extend this program for return to the west coast as rapidly as the government considers desirable.

We are greatly encouraged to find so many religious groups, "patriotic groups," and labor unions advocating the return of constitutional rights to these people on the basis of fair play.

At the same time we deplore the activities of certain economic and political groups who would so far abandon good American principles as to propose to deport persons on a group or racial basis, and of other groups who would deprive them of the right to choose their place of living and their field of occupation.

In view of a growing race consciousness in this country as applied to several minority racial groups, we must look with serious concern upon activities calculated to feed upon or to increase such racialism. It is not in any super race but in the wealth and variety of her peoples that America finds her strength and her promise.

FROM PHILADELPHIA YEARLY MEETINGS

Dear Friends:

As we have considered anew our historic peace testimony and its significance in a world at war, we have desired to share with Friends everywhere our heart-searching and our deep convictions on this inescapable subject.

We have felt that, inherent in any forceful expression of our belief in the divine law of love, there must be a deep and concerned repentance for our present weakness as individuals and as a Society. As Friends, we have an ancient and clear-cut peace testimony contained in our respective Disciplines, but it is the cumulative mass of individual decisions that determines our real peace testimony and strengthens or weakens our corporate witness. Some, under deep conviction, despairing of any peaceful solution to the present crisis, have temporarily abandoned their resistance to the way of violence. Too many of us have preached peace and failed to remove the seeds of war in our own lives.

In deep humility and exercise of spirit we reaffirm our faith that war is a denial of Christianity and we feel that each of us should consider with the greatest care the following questions:

Has my life as a citizen shown evidence of my sincere devotion to peace? Have I made my decision not only in the light of my own concerns but also with careful thought as to their effect on our Society and our community? Am I a loyal, concerned, active member of my meeting? Am I doing my share in preparing my meeting for the possibilities of new life inherent in the return of our young men and women?

Dear Friends, must we not all feel that this is an hour of testing which demands the best that we can give? The vast sufferings of the world are calling us to offer ourselves unstintingly in service. The wrongs and agonies wrought by war are crying out with compelling urgency for us to dedicate ourselves to the creation of an abiding peace of justice and brotherhood. But in these, as in other cases, our service, our plans, our enterprises will fail if the spirit fails.

It may be that the greatest thing any of us can contribute to the world today is the spirit we manifest in every word and deed. Shall we not together seek to increase the spiritual power of our Society of Friends by renewed individual faithfulness? Shall we not also join one another in striving to add to the forces of good which shall conquer the forces of evil that the war is generating? Shall we not try to let our loving-kindness shine more clearly and pray for more of that spirit of "everlasting love unfeigned" which is determined to "outlive all wrath and contention" and "to weary out . . . all cruelty?" Shall we not make our hearts the meeting-place of human suffering and the divine compassion and in the life of the spirit become dedicated followers of the Prince of Peace?

"Now the Lord of peace himself give you peace at all times in all ways. The Lord be with you all."

Sixth month sixteenth, 1944.

Carrying God's Banners

A Sermon By John C. Harvey

"In the name of the Lord our God we will set up our banners."—PSALM 20:5.

THERE is always a thrill in seeing a large colorful banner flowing in the breeze. We like to see a banner silhouetted against the sky so that all who pass by may read its message or see its sign. It is a testimony for each one in the group which it represents. Those who placed it there are not in the least apologetic about it; they are proud of their standard. They confidently expect that their banner will influence the lives of the people who see it.

We read in the thrilling, early chapters of church history how the Emperor Constantine was radically influenced by a vision of the cross which bore the words "In this sign, conquer." From that time on, Constantine's banner was the sign of the cross. While we are in no sense urging that the Church today copy the example of Constantine, we are asking that all of us set up our banners in the name of the Lord our God. We set them up, not for show, but because of their message. As the Psalmist declares, "Thou hast given a banner to them that fear thee, that it may be displayed *because of the truth.*" Let me suggest four magnificent banners which we ought to be joyfully carrying today.

TRUTH, CRUSHED, SHALL RISE AGAIN

First there is the banner of Truth. No other banner has been more slashed and battered and torn. Truth is openly despised in some quarters, and passed off as mere "Sunday School stuff." Others dodge this ensign whenever they see it, for it reminds them of inner dishonesty in their own lives. In court we are asked to swear in God's name that we will tell the whole truth, so that our friends and neighbors can believe what we say. This is scandalous. A propaganda agent is rated by how much he can get the other people to believe that he himself knows is not true. And there are others who wear a thin mask of truth to cover a whole body of lies. But if a man is going to be a follower of Christ; if he is going to earn the name of Quaker; if he is even going to be a self-respecting man; then his word must always be "as good as his bond."

A truthful life goes deeper than the spoken word. The growing life of truth is one of untainted whole - souled honesty, of undoubted integrity—a life that is at one with God. There is not the least shadow of "covering up" in such a life, for there is nothing shameful to hide. We can say of that life, "In thy face I see the map of honor, truth, and loyalty."

This everyday truthful living does not find its center in any book or monument or creed or institution. Even the Bible, God-inspired though we believe it to be, is not the *center* of reference for truth. Someone expressed it in this way:

"Mohammed's truth lay in a holy Book,
Christ's in a sacred Life."

And so Christian truth stands, not because it is printed in a book, but because it is incorporated in a life.

A DESIRABLE HOLINESS

The second banner to be lifted up is the white banner of Holiness. This flag is flying at half-mast in too many of our churches today. Popular opinion has led us to believe that holy living is not only impossible, but even undesirable. "Holier-than-thou" has been wrongly taken as a sample of holy living. Holiness has fallen into disrepute, not because of holiness as such, but because of disreputable characters who have prematurely claimed to be holiness-possessors. You can be a "Holy Roller" or a "Holy Jumper" or any other kind of religious acrobat without being a Christian; but you cannot be a Christian without giving yourself wholeheartedly to God in obedience to His holy will.

It is the firm conviction of some of us that the essential idea of holiness is not only sound and healthy, but also necessary in a Christian's life. We are acquainted with books which, in addition to the main chapters, have Appendix A, Appendix B, etc. Many appendices have been added to the book of holiness since the Master walked this earth. We do well to ignore many of these out-worn appendices, and give our undivided attention to the main chapters of the book.

We are speaking very bravely but humbly when we say that we ought to be holy, as God is holy. We are created in His image, and we ought to live that way. "As He who hath called you is holy, so be ye holy." Of course, we shall not be able to comprehend all the bounds of holiness. Having a bottle of ocean water is far different from containing the entire ocean; but it is all the same water. There are not two kinds of holiness.

A verse in I Thessalonians expresses the idea best at this point: "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless." "Sanctify you wholly"—make you clean all through. Holiness means wholeness. We are called to live in harmony with God—a unit in His universe, with our lives balanced at the center. This is holy living—God at the center, and around this central Sun all the interests of life finding their proper orbits. "In the name of the Lord our God" we will set up the banner of Holiness, without apology and without modification.

FAITH THAT CANNOT BE SHAKEN

The third banner is that of unshakeable Faith. Our faith in each other is part of the same faith which we have in God. A man who has little or no trust in God is also suspicious and distrustful of his neighbors. But a man whose confidence rests firmly in God is one who believes in his fellowmen and who calls forth their respect and trust. Faith is contagious.

This kind of unhesitating faith in God and man actually works. A thrilling illustration of it is found in the life of Allen Knight Chalmers, a New York City minister. One night, he tells us, he came into his church and noticed strange goings-on in the room which contained the safe. Sensing that something was happening which should not be, he quietly made his way to the door, snapped on the light, and walked briskly into the room with his hands up. There were two boys of about eighteen, both with guns. They made a dash for the door, but Dr. Chalmers stood there perfectly still and calm, and something in his manner stopped them. He said in a firm voice: "Get over in the corner and put down your guns; none of us is going to hurt anyone here." Soon they were talking about what Dr. Chalmers was going to do with them. One boy suggested that he let them go if they promised never to do it again. "No, that's too easy for you," said the minister. "Well, I suppose you'll turn us in, then," was the reply. "No, that would not help you, and it would not help me. but here is what we can do. I'll be a sort of parole officer for you boys. You come to my office for one hour each week, and let me know how you are getting along." So it was agreed, and the boys left.

Some weeks later, the police chief called Dr. Chalmers and said, "There are a couple of hoodlums in a gang down here who say that they know you and that you will help them." So Chalmers hurried to the chief's office and investigated the records. He found that the gang had been committing all kinds of crimes regularly, but that these two boys of his had not been involved in a single crime for the last thirteen weeks. Then he called the church secretary to see how long the boys had been coming to his office. He found to his joy that it had been exactly thir-

teen weeks. His faith in the boys and in the power of love had been rewarded.

If we have faith as a grain of mustard seed, we shall be amazed at the various mountains it will move. "In the name of the Lord our God" we will set up the banner of unshakeable faith in God and man.

ACTIVE INTELLIGENT GOODWILL

The fourth banner which we would raise is that of active Goodwill. This banner, too, has been much trampled in the dust. Too often the raising of our country's flag has not been accompanied by the raising of the goodwill flag. Goodwill has been a weak afterthought. The ugly banners of hate fly from mastheads today which in more normal times would not bear anything of the kind. The banners of goodwill are not popular today, but they must be carried high.

Now this goodwill must be intelligently expressed. Love must not be given in such a way as to encourage or condone either sin or laziness. To do so would be to destroy the foundations of truth, of holiness, of faith, and of moral character itself. Mere goodwill, with no direction or sense to it, defeats itself. The song, "Every cloud will wear a rainbow if your heart keeps right," does not always prove true, unless we call ignorance bliss. It *is* of primary importance that the heart keep right, but our goodwill must also be intelligently expressed to be effective.

Peace is a harvest, as war is a harvest, of seeds planted long before. The fruit of peace can come *only* from the seeds of truth, holiness, faith, and goodwill. Plant these, and you will reap a harvest of peace. "In the name of the Lord our God" we will set up the banner of Active Goodwill to all men.

We have referred to these banners—Truth, Holiness, Faith, and Goodwill—as *our* banners, but they are more than that. They are also *God's* banners. And we firmly believe that when the smoke of battle has cleared away, and men can see clearly once more, that these banners of the Most High will still be flying from the topmost masts.

QUAKERISM IN JAPAN

Quakerism in Japan, edited by Edith F. Sharpless, is the second in a series of short studies of the development of Quakerism in various countries. This series has been planned to help Friends of different nations, cultures and outlook to know and understand one another. The first in the series, *Quakerism in Switzerland*, is still available. Copies of both booklets may be secured from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana.

TOWARD FELLOWSHIP IN MEDITATION

Conducted by Herman Newman

THROUGH ADVERSITY

Reckon it nothing but joy, my brethren whenever you find yourselves hedged in by various trials.—JAMES 1:2 (Weymouth)

* * * *

Ill adapted for living an easy life, he (man) is well adapted for living a difficult one. It is precisely when his circumstances are easiest that he gives the poorest account of himself, and the best when he is fighting against odds. Never is he more at home in this universe than when he finds himself upon an engagement very difficult. "It behooves the Son of Man to suffer many things that He may enter into His glory."

L. P. JACKS.

* * * *

When John Wilhelm Rowntree was threatened with serious eye trouble one of the best physicians was consulted. He could hold out no hope of improvement . . . and John went out from the consultation into the street under the doom of coming and irreparable blindness. He stood by some railings for a few moments to collect himself, and suddenly he felt the love of God wrap him about as though a visible presence enfolded him, and a joy filled him such as he had never known before. Instead of retreating before this insidious foe . . . he only sought the more continually to fit himself for efficient service for God and his fellows.

JOSHUA ROWNTREE.

* * * *

I do not fear the road,
The great adventure into tracts unknown,
My questing spirit wanders not alone
Where other feet have trod.

Thou Comrade of my soul,
So near, yet ever just beyond my sight,
Reach back Thy hand to hold me in the night
And bring me to the goal!

ELIZABETH F. HOWARD.

* * * *

When Mr. Valiant-for-Truth was taken with a Summons . . . he called his friends and told them of it. Then said he, I am going to my fathers; and though with great difficulty I am got here yet now I do not repent me of all the trouble I have been at to arrive where I am. My Sword, I give to him that shall succeed me in my pilgrimage; and my Courage and Skill, to him that can get it. My Marks and Scars I carry with me, to be a witness for me that I have fought His battles who will be my Rewarder.

JOHN BUNYAN.

* * * *

Remember that bees make the sweetest honey from the flowers of the thyme—a small and bitter herb.

SAINT FRANCIS DE SALES.

* * * *

The praying man is more potent in the battle of life than the non-praying man. The vision of what it all means, its divine and eternal significance, endues him with new resolve to fling himself without reserve into the task committed to him, to suffer what must be endured, not as a blind stroke of fate but as an opportunity for new and unsuspected capacity.

SAMUEL MCCOMB.

* * * *

I bless God I have been inured to difficulties, and I never found God failing when I trusted him.

OLIVER CROMWELL.

* * * *

Then welcome each rebuff
That turns earth's smoothness rough,
Each sting that bids not sit, nor stand, but go!
Be our joy three-parts pain!
Strive, and hold cheap the strain!
Learn, nor account the pang; dare, never grudge the throe!

ROBERT BROWNING.

* * * *

O Thou who are heroic love, keep alive in our hearts that adventurous spirit, which makes men scorn the way of safety, so that Thy will be done. For so only, O Lord, shall we be worthy of those courageous souls who in every age have adventured all in obedience to Thy call.

PRAYER BOOK.

Men may tire themselves in a labyrinth of search, and talk of God; but if we would know him indeed, it must be from the impressions we receive of him: and the softer our hearts are, the deeper and livelier those will be upon us.

If he has made us sensible of justice, by his reproof; of his patience, by his forbearance; of his mercy, by his sanctification of our hearts through his spirit; we have a grounded knowledge of God. This is experience, that speculation; this enjoyment, that report. In short, this is undeniable evidence, with the realities of religion, and will stand all winds and weathers.

WILLIAM PENN.

FOR FRIENDLY ACTION

A WORKERS' PAGE OF SUGGESTIONS

THE YOUNG PEOPLE'S SESSION OF QUARTERLY MEETING

Are you wondering what themes would be appropriate and challenging for the Young People's session of Quarterly Meeting? The list following may suggest some theme which will appeal to the interest and need in your Quarter. These themes may well be used in other types of Young Friends gatherings.

THEMES

Just having a theme is no assurance of a good meeting, so we need to ask how to best present a topic. There are various methods of presenting subjects. Among these you may find the most appropriate method in your situation.

1. *Present it through worship.* If this is done the usual steps for planning involve (a) Selection of theme (b) Choosing worship materials to fit the theme. (c) Arrange these in proper sequence so that they first draw the worshipers Godward in thought; second, make clear the theme of the service; and third, step by step lead the worshipers in their thoughts and feelings about the theme.

2. *Present the theme through discussion.* A satisfactory discussion in a Quarterly Meeting session would depend upon the freedom the young people feel with each other and the ability of the chosen leader. Generally speaking discussion would be used primarily only when the theme suggested presents a problem to think through. If discussion is used it should be preceded by a talk, study, or experience so as to furnish background and stimulation. This method decreases in value as the group age level lowers.

3. A symposium of young people speaking on the theme may also be used. This is frequently very stimulating to the group.

4. A very common method of presenting topics is *the use of a guest speaker.* This is overdone for the most part. However, it is a valuable means and at times is the most appropriate. The speaker selected ought to be experienced, informed, and alive to the particular concern of the theme. The speaker should be a friend of youth and acknowledged as such.

Quarterly Meeting sessions for young people certainly need to be enlivened. They are most successful when sufficient time and leadership is given to make possible a period of fellowship, some time for guided study of interesting subjects, followed by worship and inspiring presentation of the theme.

SUGGESTIONS FOR PROGRAM THEMES

1. What's the Problem in Your Young People's Meeting?
2. When Youth Leads Youth (Leadership training)
3. Speaking of Love (In the area of courtship and marriage)
4. Right Relations in Race
5. A Friendly Heritage (Meeting on Friends)
6. Young Friends in Christian Discipleship (Our Advance Emphasis this year)
7. Are We Dedicated? To What? (The importance of Christian dedication)
8. Who Says Drinking Is Right?
9. War Casualties (In homes, in community breakdown, in attitudes, Nisei)
10. So Religion Is Soft? (What it takes to live Christian)
11. Youth Sunday (Will be observed probably in January and Young Friends Session in October)
12. Shall A Young Person have a Conscience?
13. Closed In with God (Private devotion and prayer)
14. Youth in Other Lands (What do youth want? How well do we know the young people of other lands?)
15. Do You Know How To Win A Friend To Christ?
16. Reconstructing Attitudes (They are casualties in war. How do we build love, friendship, respect, cooperation with our enemies?)
17. Unconditional Surrender (The merits of a cessation of hostilities without one side dictating all the conditions)
18. What Can We Do About Suffering?
19. To End Wars (Conditions of lasting peace)
20. Camp Comes Home (Following the camp or Conference)
21. William Penn, Quaker Statesman and Saint (William Penn Tercentenary 1644-1944)
22. When America Chooses A President (This is election year and young Friends can well afford to think about election in American life)

CHARLES THOMAS.

THE NEW DISCIPLINE

It seems necessary once again to make a statement regarding the status of the proposed revised discipline, *Faith and Practice of the Five Years Meeting of Friends in America.*

The committee on revision appointed in 1940 reported to the Executive Committee in April 1944. This report was in the form of draft number III, which had been corrected and revised on the strength of suggestions made by members and groups from each of the yearly meetings.

After the Executive Committee had made changes the copy was again turned to the Revision Committee to be put in form for the consideration of Yearly Meetings.

The revised draft is being printed and will be available August first. This arrangement will give most of the Yearly Meetings a year for study before there is need for action. Copies can be ordered from the Friends Book and Supply House, 101 South Eighth Street, Richmond, Indiana, at twenty-five cents each.

Revision Committee,
MILO S. HINCKLE
HADLEY H. KELSEY
SYLVESTER JONES
NELLIE H. MARKLE
PERCY M. THOMAS

Book Review

EVERY DAY A PRAYER

BY MARGUERITE HARMON BRO

Willett, Clark and Company

396 pp., $1.50.

If one is looking for something "different" in the field of daily devotional guides, this is it. Mrs. Bro has a refreshing style that catches one's interest and leads easily into the heart of many a delicate religious problem. But it is especially the wide range of sources that makes the book so "different." The author has gone for her material not only to the Bible and to Christian authors of many centuries, but also to the writings and sayings of Confucius, Zoroaster, and Mohammed; to American Indian legends and many other sources.

This volume has sometimes been advertised as "a family devotional book." However, it definitely is *not* a *children's* book. Adults and the more mature young people will find it a most stimulating diversion from the average devotional guide.

CECIL E. HAWORTH, *Chairman*, Department of Christian Home Life.
High Point, North Carolina.

Forum

June 22, 1944.

Editor, THE AMERICAN FRIEND:

It appears that recent correspondence from Louis Taber and Wendell S. Clampitt concerning the articles on pacifism indicates a misunderstanding of the concept of perfection. If perfectionism means arriving at that place where no mistakes are made, then I would agree that an impossible standard has been set. Because life is dynamic and ever-changing, any concept of perfectionism that can possibly be applied to human beings must allow for continued growth. Paul's words—"I press on"—are a true expression of this spirit. Perfection, in the only sense in which it can apply to human beings, is a state of perfect growth, of perfect striving, of "holy obedience" to the voice of the spirit. Negatively, it is to avoid consciously committing any sin.

To classify fighting with the army in the same category with common sins, as Wendell Clampitt does, is not fair to men who sincerely believe they should fight. Therefore, the argument I have used does not in any way excuse one, no matter how imperfect he may be, "for indulging in any form of sin."

I agree that the government has made life harder for C.O.'s than for soldiers, but if pacifism has any relationship to a quality of life, it should mean that the C.O. should be equal to a challenge for greater courage than it takes to be a soldier. To set a lower standard, to lower the hurdles the pacifist faces, would be the quickest way to kill the whole movement. Early pacifist Christianity actually throve upon the unreasonable demands of the State.

CECIL E. HINSHAW.

Oskaloosa, Iowa.

Editor, THE AMERICAN FRIEND:

In his arresting article on "Spiritual Erosion in Society of Friends" the author, Kenneth Boulding, has correctly put his finger on three of the main reasons why First-day Schools in the Religious Society of Friends have failed in their high purpose of spiritual nurture.

The problem of personnel in teaching in our religious schools certainly is the moot one. Rufus M. Jones has written that "to be a teacher who knows how to enlarge the depth and scope of a person's life is the best of all" solutions for the days ahead. Rufus Jones is asking the question everywhere, *Are We Ready Now?* for the great opportunity for Quakerism in the days and years ahead of us.

May I call the attention of readers of THE AMERICAN FRIEND to the Leadership Training Institute which was first started a dozen years ago at Camp Keewandin in Maryland. This year the Institute will be held at Pendle Hill from August 24 to 31. Designed primarily for First-day School teachers, courses will be given this year on The Personality of Jesus, The Message of Quakerism, Preparation for Quaker Worship, and Problems of Teachers and Superintendents. The leaders will be William Hubben, director of religious interests at George School and editor of the *Intelligencer;* Richmond P. Miller, field secretary of Philadelphia Yearly Meeting; Gilbert H. Kilpack, executive secretary of Baltimore Monthly Meeting; and Shirley Spain, of the staff of the Friends Central Bureau. The cost of the week institute is fifteen dollars and some scholarship help is available on application to the Leadership Training Committee, 1515 Cherry Street, Philadelphia, 2, Pa., where inquiries should be addressed for a descriptive folder about one way to stop soul erosion in the religious society in which we are all so much interested.

RICHMOND PEARSON MILLER.

Philadelphia, Pa.

AFFAIRS IN NORTH CAROLINA

The annual Young Friends summer conference of North Carolina Yearly Meeting was held on the campus of Guilford College from June 12-16 under the direction of Mary Elizabeth Pittman, Young Friends chairman.

The daily conference program included morning and evening worship periods, four study groups, crafts, recreation and evening addresses. Principal speakers for the evening programs were Frederic Carter, executive secretary of North Carolina Yearly Meeting; Seth Hinshaw, minister of Asheboro Friends Meeting; Ethelene Sampley, director of religious education in Centenary Methodist Church, Winston Salem; and Ruth Day, of Asheboro Street Meeting, who directed a pageant presented by the young people of Asheboro Street Meeting.

Study groups centered about four topics: "Life of Jesus," "Quakers Through the Ages," "Christian Missions Today," and "Looking Toward a Peaceful World." Group leaders were: Harold Hadley, Sam Snipes (on CPS leave), Howard Yow, Ruth Field and Floyd Moore. Theodore Perkins served as dean of boys and Mary Elizabeth Pittman, dean of girls. They were assisted by Edith Trivette and Irene Parker, Young Friend's officers, Evelyn Pearson and David Stanfield, in music and recreation. About seventy-five young Friends from the several quarterly Meetings were in attendance at the conference.

QUAKERS IN KANSAS CITY

The Religious Society of Friends has been established in Kansas City about sixty-five years and is represented at this time by the Friends Community Church and the Penn Valley Meeting of Friends. The Friends Community Church is a member of Hesper Quarterly Meeting of Kansas Yearly Meeting and is an incorporated body in the State of Missouri under the name of Kansas City Monthly Meeting of Friends. The charter was taken out in 1887.

The Penn Valley Meeting of Friends began in January 1941 and was set up as a Preparative Meeting in the Fall of 1943, by the 57th Street Meeting in Chicago. A few of its members are members in Chicago, one or two of other branches of Friends and the remainder of the Wider Quaker Fellowship.

The Friends Community Church at Thirtieth and Bales Avenue have services (programmed) at the usual times generally observed by other Protestant Churches. The Penn Valley Meeting holds its services (unprogrammed) each Sunday from 5:30 to 7:00 p.m., at One West Linwood Boulevard, Room 203. There are several members in CPS camps or detached service, one or two now connected with the head office of F. O. R. While members and attenders come and go, the interest remains constant and slightly increased. The attendance averages about twenty.

A PRAYER FOR QUAKERS

Dear Lord, help us to know that it is more important to be of like heart than of like mind. Help us to see that we are unworthy of bearing a message of peace to a stricken world until we, through Christian Love, have found peace among ourselves.—ANONYMOUS.

There are enough religious people in America to save any economic, social or any other kind of situation—if we could only gain the quality of articulating together. . . . We have for too long been separating creeds and living, but no creed is effective unless it is lived. . . . The deep things of life are common to all. Genuine religiousness brings us close together regardless of difference in creed and form. Depth of religious experience is in proportion to the brotherhood quality it possesses.

DR. J. M. ARTMAN.

FRIENDS HYMNALS

Whatever may be the eventual outcome of a world ecumenical movement, the possibility of a common hymnal for all groups of Friends seems a far cry. It is interesting to note that in a survey made recently covering Friends Meetings in the United States I have found nearly seventy different hymnals being used. No doubt the selection of a hymnal is a matter which should be left to the individual group, but it occurred to me that possibly your readers would be interested in learning some of the facts as developed.

As a student and collector of Whittier, and as a great admirer of his poems and prose, and his political acumen, I became interested in the study of present-day Friends' appreciation of his great contribution to hymnology. So far as I know, no other person has contributed so much to hymnology as has John Greenleaf Whittier.

The Five Years' Meeting of the American Yearly Meetings of Friends did appoint a committee to prepare and publish a hymnal suitable for use in Friends' Meetings, and Funk and Wagnalls Company publish it in two editions, one in 1900 and the other in 1908. My survey indicates that this book is being used by only one group at the present time. It had only two Whittier hymns and one of the English Quaker, Bernard Barton.

Philadelphia Quakers have often been accused of creating a new commandment "Sing not at all" as corollary to "Swear not at all," but this injunction does not apply to those non-programmed Meetings which have Sunday schools. Almost every General Conference Sunday school uses the hymnal prepared by the Conference called, *A Hymnal for Friends*. It has some nine different Whittier hymns.

The hymnal used by the greatest number of pastoral Friends' churches and Sunday schools is *The Service Hymnal*, published by the Hope Publishing Company of Chicago. It appears in some group in every pastoral yearly meeting except Baltimore and Central. It, however, contains only three Whittier hymns and no Barton hymn. In Kansas Yearly Meeting, *Triumphant Service Songs*, published by the Rodeheaver-Hall-Mack Company of Winona Lake, Indiana, ranks first; but not one Whittier hymn appears therein. In North Carolina, the *American Hymnal*, published by the Judson Press, is the most popular, the *Service Hymnal* running second in favor. In the Ohio Yearly Meeting of Damascus, *Glorious Gospel Hymns*, with no hymn of Whittier, published by the Lillenas Publishing Company of Kansas City, Missouri, ranks number one and occasionally it is used by Kansas and Oregon Meetings.

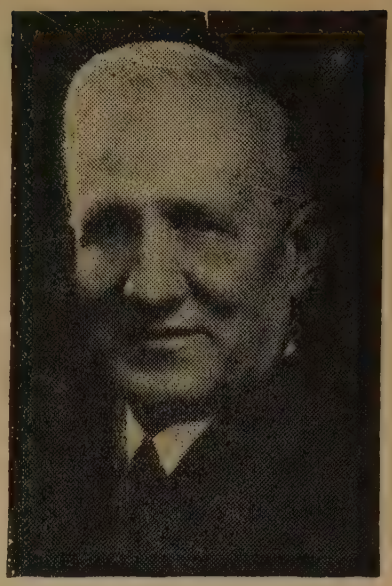
Three hymnals, not widely used, have the most Whittier hymns. They are the *Pilgrim Hymnal* published by the Pilgrim Press, carrying twelve; and the *New Church Hymnal* published by D. Appleton Century, Inc., which uses ten; while the *Hymns for the Christian Life* by A. S. Barnes & Company carries eleven.

Ecumenical Trends in Hymnody, published by the Federal Council of the Churches of Christ in America, as a result of a study of hymnals, summarizes as follows: "First, the number of hymns of worship is increasing; the number of subjective hymns appears to be correspondingly diminishing. Second, hymns indicating greater awareness of the social implications of the Gospel are much more numerous than before. Realism is again shown in the present tendency to replace hymns about children with hymns for children; to increase the number of hymns for children; and to think of the future life in terms of personal relationships and of active service, instead of using the imagery of harps and crowns and streets of gold."

Their findings close with this significant sentence: "For when all is said and done, the love of God and the communion with the Infinite still remain the core and essence of religion, into which each generation may enter in an ecumenicity of worship that includes and transcends them all." Surely, if such be the case, the words of Whittier in the seventy different hymns accredited to him should find greater representation in any hymnal used by a religious society calling themselves Friends, for Whittier once said, "I am really not a hymn-writer, for the good reason that I know nothing of music. Only a few of my pieces were written for singing. A good hymn is the best use to which poetry can be devoted, but I do not claim that I have succeeded in composing one." The one, if there be any particular one, is no doubt "Dear Lord and Father of Mankind," for it is the most popular among all sects.

To those who would learn much more about Whittier and his hymns, I refer them to his *Life and Letters* by Samuel T. Pickard, published by Houghton Miffin Company, and to the *Dictionary of Hymnology* prepared by John Julian, revised edition, with new supplement, from both of which sources I have gained much of the information given above.

C. MARSHALL TAYLOR.



E. STANLEY JONES

E. Stanley Jones, internationally famous Christian leader, has now written a book about America which promises to be as electrifying for America as his first book was for India. *The Christ of the American Road*—Price $1.00—is an interpretation of the land he loves in relation to the Christ whom he would have her serve.

In this newest book, *The Christ of the American Road*, Jones analyzes the unique heritage of America and finds that "here a divine purpose seems to be working out." But boldly probing into our life and times he finds "hesitations" in the practice of the principles Americans profess to follow. No field is spared. He views them all from a single viewpoint — the teachings of Christ. The challenge is to walk forward boldly, with Christ, down the American road.

Dr. Jones has spent the past four years in continuous travel and speaking in America. He has had an opportunity to talk with Americans in every state, of every age, of every class, every race, and every faith. He has an intimate knowledge of the contemporary America and what Americans are thinking. To this he has added his consuming love and hope for America and his loyalty to Christ.

That the book is one of the most provocative from the pen of Stanley Jones cannot be denied. *It* may well become one of the landmarks of our times.

Order from The Friends Book and Supply Store, 101 S. 8th Street, Richmond, Indiana.

When any of the four pillars of government, religion, justice, counsel, and treasure, are mainly shaken or weakened, men had need to pray for fair weather.

FRANCIS BACON.

QUAKERDOM · AT · LARGE

Erratum; the date of Indiana Yearly Meeting was wrongly reported in the June 29 issue. It is to be held September 19-24.

* * * *

More names and material have been received at Five Years Meeting headquarters on prominent Friends, not now living. The Central Office has asked Truman Kenworthy, 115 Southwest 8th Street, Richmond, Indiana, to receive such information. Friends are urged to address information to him, which will in turn be filed at the Five Years Meeting offices.

* * * *

Western Yearly Meeting Friends will assemble. The name of Mrs. Morris Bryant, 219 West Main Street, Plainfield, Indiana, is given as hostess with whom visiting Friends should make contact by letter, telegram, or phone 3667.

* * * *

The work camp at Indianapolis has completed the new Flanner House, community center for Negroes. The center is now occupied and the campers have moved into the old Flanner House. They will continue landscaping for the new center and developing the toy library from which toys are loaned as from a book library.

* * * *

Rodolfo Olgiati, secretary general of the Swiss organizations carrying on relief work in France, Finland, Belgium, Serbia and Italy has recently arrived in this country and has spoken at Friends Center, New York City, on July 11.

* * * *

Harry T. Silcock, English Friend, paid a visit to Richmond Friends and the Central Offices recently on his way from China, through India, Australia, New Zealand, and America on his way to England. At an afternoon tea in the Central offices he spoke to a circle of Richmond Friends on his observations in those countries of the Pacific. He hopes for a conference in the Far East soon after the war and a possible formation of a Pacific Section.

* * * *

A "Committee of the future" has been appointed by the CPS office in Philadelphia. Its attempt is to discover what the CPS program should become. Through a poll of CPS men they are trying to integrate ideas into a forward program. Committees on conscription and race are also active.

The Friends Temperance Union of London Yearly Meeting represents an active interest of many English Friends. An excerpt from their annual report for 1944 emphasizes increased consumption of alcoholic drinks by youth. The answer of this Union is (1) the provision of refreshment places without intoxicants and (2) instruction on alcohol in all schools. These two points are central to their program.

* * * *

Mildred Kearns Hoadley received her master's degree in sociology from Yale University in June of this year. She is a graduate of Earlham College and has been a member of the state staff of the Department of Public Welfare of Indiana.

* * * *

Mark Baldwin, who has been connected with the Agriculture Department of the United States as a scientist and soil expert is retiring and he, and his wife, will make their home on their farm near Albany, Georgia. At the time of retirement he held the position of assistant chief of the soil's division, and was inspector in general of all areas in the United States. In pursuance of his work he has visited many parts of the world. He was a graduate of Earlham College in 1912, and holds an honorary degree from his Alma Mater.

* * * *

A joint conference of Schwenkfelders, Brethren, Mennonites and Friends was held July 8 at Morristown, Pennsylvania. Although it was a meeting of historic peace churches, a Major General of the United States Army and others, specialists in their fields, were included on a panel discussion of "Conscience." About one hundred and fifty were in attendance. The group produced a message which may be secured through Benjamin F. Whitson, Moylan, Pennsylvania.

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The CPS camp at Trenton, North Dakota, is particularly active in the study and development of community cooperative living. The camp is located in a county that is very favorable to the camp efforts, being perhaps the most strongly cooperative county in the United States.

* * * *

Western Yearly Meeting is to be commended for the creditable showing on finances which the closing of their year will apparently reveal. To date they have surpassed their goal ($12,000) for the United Service Budget of the Five Years Meeting with a total of $16,318.40. Their Civilian Public Service goal is not quite raised but the end of the year may complete it. So says *Western Work*. Friends elsewhere, give them "a hand!" Any contenders for the honors?

* * * *

Arnold B. Vaught has become the China Secretary of the Church Committee for Relief in Asia which is an expansion of the Church Committee for China Relief, as announced by Fred Atkins Moore, the director. Mr. Vaught was the director of the American Advisory Committee, the administrative agency of the Church Committee in Chungking, from December 1941 until he returned home in May of this year. Previously he had been a missionary of the Society of Friends in West China since 1931. The Church Committee for Relief in Asia is at 105 E. 22nd Street, New York City 10.

* * * *

English Friends are most anxious to meet and give hospitality to American Friends in the armed forces stationed in England. Many American Friends may be in a community where there are Friends, but would have no way of knowing this. We hope, therefore, that those who have members of their family in England will send their A.P.O. addresses to us at Friends House. We can then send them a letter of welcome and put them in touch with Friends who are anxious to offer them hospitality. Address correspondence to Friends House, Euston Road, London, N.W.1.

From London Friends.

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The ministerial association, in its June meeting at New Garden Meeting House, Guilford College, N. C. elected Seth Hinshaw, of Ashboro meeting, as president for the coming year. Calvin Gregory, of Galax, Virginia, was elected vice-president, and Howard Yow, of Winston Salem, secretary-treasurer. Executive committeemen elected for the year are: Samuel Haworth, of Guilford College; Clifton Pearson, of Archdale; and Cecil Haworth, of High Point. The association was addressed by Clyde A. Milner, president of Guilford College, who discussed the place of the church-related college. As religious leaders, he said, we have not made use of our common heritage, and this has resulted in an almost Biblically illiterate generation. He insisted that we produce re-

ligious leadership for community responsibilities. This, he insisted, is the unique task of the church-college as distinct from the state institution.

NEWS OF OUR MEETINGS

D. Virgil Pike, minister of Oak Hill Meeting, North Carolina, reports that the Meeting is giving a year's subscription to THE AMERICAN FRIEND to all new families coming into membership. (We hope that idea is contagious!—Ed.)

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Fred Moore has had a very successful year at the Friends Pleasant Ridge Meeting near Coon Rapids, Iowa. Two revivals have been held and many have found salvation. His ministry there has been blessed and he has been given a call to return for another year.

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Frank W. Dell, well and favorably known minister among Friends, is available for conference and evangelistic work. His lectures with visual aids offer a striking and effective method of presentation. He may be addressed at 109 Grande Vista Place, Whittier, California.

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A one-day conference with Kirby Page as leader was held at Wilmington Friends Meetinghouse on May 15. In the three sessions he brought a definite challenge. At the dinner meeting when race relations was discussed, one hundred forty-two were in attendance.

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D. Elton Trueblood, professor of philosophy and dean of the chapel of Stanford University, was the guest of A. Ward Applegate, and brought the message on Sunday morning, June 11, at the Wilmington Friends Meeting.

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Kokomo, Indiana, Quarterly Meeting of Friends was held June 17, at Hemlock, with Lou Campbell presiding. Glen Reese, Yearly Meeting superintendent, spoke on the theme, "Newness of Life."

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The wives and mothers of service men of the First Friends Church of Indianapolis, Indiana, enjoyed a gathering at the home of Lois Hathaway Evans on June 30. News and pictures of the boys provided interesting information and strengthened friendships. We found the boys were scattered from Burma to Iceland.

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At Muncie, Indiana, Monthly Meeting for June, a reception of all new members was held. A carry-in dinner at 6:30 preceded a meeting for worship and meeting for business, giving new members an opportunity to observe Friends' method of conducting business.

The minister of Muncie, Indiana, Monthly Meeting, William J. Sayers, with his wife, Flora, are spending a month's vacation with their daughter, Esther, in the East. Two girls from the Muncie Meeting are doing service work this summer, Dorothy Morrow in Friends' Work Camp in Moorestown, New Jersey; and Rosemary Morrow as an attendant in Philadelphia State Hospital.

* * * *

Under the leadership of Theodore Foxworthy, as Quarterly Meeting superintendent, and the ministry of Byron and Hattie Leaser, the members of Monroe, Indiana, Meeting of Friends have been brought closer to Him who is the Light of the World. There have been additions to the Meeting and Sabbath School and God is working out His purpose. Some have been attending the meetings who have not appeared to be interested before. Monroe Meeting will appreciate the prayers of visiting Friends ministers and others.

* * * *

Jonesboro, Ind., Friends Meeting gave a reception the evening of July 12 in honor of Otis Jay, who has returned from service with a medical discharge. He was treasurer of the Meeting before induction. A social time was enjoyed, and a musical program given of vocal and instrumental numbers. While the quartette sang, "Rock of Ages," Ray H. Barker, Sr., drew a picture with chalk which was presented to Otis Jay while the group sang Happy Birthday; his birthday occurring the following day.

* * * *

Edgar Stranahan, minister of the Minneapolis, Minnesota, Meeting after being confined to his home since the middle of March, is now improving and hopes to begin his pastoral work by September first. He is now at his summer cottage near Park Rapids, Minnesota. Esther Stranahan, who has been teaching at William Penn College for four years, has accepted a position with the Y. W. C. A. in Minneapolis for the coming year. She was president of the Oskaloosa Y. W. C. A. for two years. Lucia Worrall, a member of Minneapolis Monthly Meeting, has resigned a teaching position to become secretary of the Minneapolis Council of Church Women.

* * * *

Harold Chance, representative of the Peace Section of the American Friends Service Committee, was present at Center Quarterly Meeting, Wilmington, Ohio, on May 6. He met with Friends in several meetings, bringing thought-provoking messages and leading in discussion on Friends Peace Testimony. On Sunday afternoon he met with a group of seventy young Friends of the Yearly Meeting.

* * * *

East Whittier, California, Friends Meeting recently held a goodwill meeting honoring Mexican nationals who are helping to harvest crops. About one hundred fifty were in attendance, two-thirds of whom were Mexicans. An interesting program was given, in which both Mexicans and Americans participated. A Friend, who is a Spanish teacher, presided and acted as interpreter. The Missionary Society reports sixty-four active, sixteen honorary, and twenty-five associate members. Over six hundred dollars have passed through their treasury this year. About ten members took the Honor Roll Reading Course. Two luncheon meetings were held, one of which celebrated the thirty-fifth birthday of the society.

* * * *

Murray Kenworthy, executive secretary of Indiana Yearly Meeting visited Traverse City, Michigan, Friends Meeting, speaking to the Meeting and in the Ministerial Association. Members of the Meeting surprised the minister, Chester B. McKean, on his birthday with a social gathering and presentation of a gift. The Meeting celebrated Children's Day on June 18, with a fine program, and several were received into membership. Traverse City Meeting always receives the members in public service in which an elder, a youth, and a child come forward to welcome them on behalf of those whom they represent. Kirby Page was a visitor in Traverse City, holding a great mass meeting in the high school auditorium on June 18. Mothers Day was celebrated, and a potted plant was presented to the youngest mother, the mother of the largest family, and the oldest mother. Chester McKean has been called for his twelfth year of service in this Meeting.

* * * *

Vercie Cox from China visited East Whittier Meeting, and in a challenging address stressed the great need of missionaries in South-west China, a strategic point just now. She is writing a book on her experiences which will be published in a few months. Echoes of the Yearly Meeting Christian Endeavor Convention held at Citrus Heights and of the Los Angeles County convention were brought to the Meeting on May 14 by several young people. "Friends Missions" and the "Friends Church" were subjects of talks given before the intermediate and high school groups earlier in the evening. The minister spoke on the subject of "The Christian Mother" on Mother's Day; Children of the Bible School gave an ever charming

program on Children's Day, and Father's Day was also recognized; while June 18 was a recognition service for graduates of the schools.

* * * *

Quaint old Apponegansett Meetinghouse on Russells Mills Road, Dartmouth, Massachusetts, will be opened on July 30 for the annual "called meeting" when members of nearby Friends Meetings and descendants of Southeastern Massachusetts Quaker stock will gather to worship in the simple fashion of their forbears. This annual service on the last First Day of Seventh Month is a custom of seven or eight years' standing and keeps green the Quaker tradition of Old Dartmouth.

Charles Johnson who was in Wabash, Indiana, on a few days vacation from Earlham College, spoke at the morning worship service, using as his subject, "Storm Tossed Men."

* * * *

The resignation of Murray C. Johnson as minister of Union Street Friends Meeting in Kokomo, Indiana, has been accepted with regret by the business meeting of the church. He will become minister of the Marion, Indiana, Meeting, assuming his duties on the first of September, Rupert H. Stanley of Poughkeepsie, New York, has been secured to fill the vacancy created at Union Street.

Murray Johnson came to Kokomo in 1941 from North Carolina where he had been executive secretary of that Yearly Meeting. During his pastorate one hundred forty-four members have been added to the Meeting and an indebtedness of ten thousand has been retired. He and his wife, Savilla Johnson, have been very active in Western Yearly Meeting activities, serving in several capacities. Murray Johnson has also served as president of the Howard County Ministerial Association, and on the board of the Y.M.C.A.

* * * *

First Friends Church of Marshalltown, Iowa, held a daily vacation Bible school from June 5th to the 18th, with an enrollment of ninety-five children. The faculty consisted of fourteen members, including Dorothy Caswell of Gilman, Iowa, a former missionary to Siam, trained in children's work. She gave a flannelgraph message each day, and a number of the children accepted Christ. The pastor, Orval H. Cox, and his wife, Lois Cox, were directors of the school; Orval Cox also serving as dean. For a number of years previous to this First Friends have joined with other churches of the city in a union school. The school this year was felt to be more satisfactory and was well worth the time and effort put forth by all who helped. On Sunday evening of the closing day a splendid program was presented, and articles made by the children were on display. This program was substituted for the regular children's day exercises.

There is no reason why invasion should interfere with child feeding. International Red Cross ships are still sailing regularly to Marseilles, carrying about ten thousand tons of food per month to prisoners of war and civilian internees in Germany. There is no disposition to discontinue them on account of invasion, so reports the Temporary Council on Food for Europe's Children.

* * * *

Recognizing that fundamental to all world reconstruction is the need of education, an American Association for a permanent international office of Education, has been formed. One hundred and thirty-seven leaders in religion in America have joined in a declaration for that purpose. The International Labor Office is evidence that a vital function can be sustained, even in times of stress, with profit. This move will seem important to many who cherish an ordered world in which both progress and security have their part.

ROBOT BOMBS ARE "PEST"

So writes Roger C. Wilson from London. He says the total damage is not so serious as were the concentrated raids, but it does revive the old system of shelters, feeding and first aid. English Friends have shifted a nursery school to a country Meetinghouse. They have a group of young men doing mass delousing in a refugee camp. "You have quite a few nights bad sleep until you get used to the business and treat the bombs with the same indifference as they treat you," concludes our tranquil Friend.

CHRYSALIS

Upon this withered winter stalk
I find an oval olive nest:
The caterpillar here is lost;
The butterfly not manifest.

But safe within this bud of sleep
The living chemistry of change
Obeys the Dream, and fashions here
The wind's bright flower, free and strange.

Like tulip or like daffodil
In their cocoons of housing earth,
He lies and waits the hour that soon
Shall bring a stemless flower to birth.

E. MERRILL ROOT.

If we thought more and talked less, in the long run we should have more to say.

BIRTHS

WALTZ—To Norman and Mary Waltz at Mooreland, Indiana, on June 18, a son, Daniel Lee.

MARRIAGES

BALES - WINKLER — Rachel Bales, daughter of Wallie D. and Lillie Bales, to Thomas W. Winkler, on June 20, at University Friends Church at Wichita, Kansas, with Robert Cope officiating.

COLBY-DUBOIS—Sarah Dubois, daughter of Alva Dubois, to Herman Colby of Frankfort, Indiana, in the Friends Church of Wabash, Indiana, with J. Grant Johnson, pastor, officiating.

RUNYAN-APPPLEGATE — Ruth Evelyn, daughter of Clifford and Anna Applegate, to Harold Runyan, son of Mr. and Mrs. Francis Applegate, on July 2, in the Spiceland, Indiana, Friends Meeting, with Kenneth R. Pickering of Mooresville, officiating.

VOLLMAR-RILEY — Dorothy Elizabeth, daughter of Mr. and Mrs. John Riley, of Traverse City, Michigan, to George A. Vollmar of New York City, at Wrightsville Beach, North Carolina, with Samuel Vandermeer of Wilmington, North Carolina, officiating.

WILDING - HUMES — Rosalie Humes, daughter of Louis and Stella L. Humes, of Carthage, Indiana, to John Herbert Wilding, son of Arthur A. and Mary E. Wilding, of Anderson, Indiana, at Carthage Friends church on July 16, with Albert L. Copeland, minister at Knightstown, in charge.

WOODWARD-MERCER — Jonalou Mercer to Horace Woodward, son of the late Howard and Ethel Woodward, in Wichita, Kansas, July 2, with Robert E. Cope as minister.

DEATHS

BEESON—Amaziah Beeson on May 19, at his home in Wilkie, Saskatchewan, Canada, at the age of eighty-seven years. He was a native of Indiana and was married to Ellen Harvey, and was a lifelong member of the Friends Church and an active worker. He went to Canada in 1906, helping to establish the Swarthmore Friends Church near Adanac, Saskatchewan. He is survived by two daughters, Mrs. Bertha Dudley of Butlerville, Indiana; Mary V. Lloyd of Adanac, Saskatchewan; and a son Edwin J. Beeson of Camp Creek, Alta, Canada.

CASTER—Lou Jane Caster, daughter of John and Anna Carter, at her home in Guide Rock, Nebraska, on June 28. She was born in Marshall County, Iowa, in 1859, going to Kansas in 1878 where she was married to Jared Caster in 1878. She was a lifelong member of Friends. Burial was at North Branch, Kansas.

GALLIMORE—William Gallimore at his home in Wilmington, Ohio, on April 18, at the age of seventy-nine years. He was the son of Joseph and Rebecca Gallimore and a devoted member and elder of Wilmington Meeting. Surviving are his wife, Florence Peebles Gallimore, one daughter, Audna Fife; and three grandchildren. Services were in charge of A. Ward Applegate, William J. Sayers, and Jessie Leasure.

HAROLD—Mary Miars Harold at the home of her niece, Mrs. Grover Crawford, of New Burlington Park, Ohio, on June 10. She was born in Clinton County, Ohio, the daughter of Isaiah F. and Matilda Babb Miars, attending Wil-

mington schools and graduating from Wilmington College and Earlham College in 1898. She also attended Radcliffe College for a year. In 1909 she was united in marriage with Arthur O. Harold. She was a Friends minister, serving at Lynn, Massachusetts, for eleven years and Danville, Ind. seventeen years; at Carmel and Greenfield, Indiana, for shorter periods. She had served as recording clerk of Western Yearly Meeting, as president of the Women's Missionary Union of Friends in America, and had served on the board of Earlham College. Beside her husband and niece, Mrs. Crawford, she is survived by two nephews, Albert Babb of Xenia and Ralph J. Miars of Wilmington. Services were conducted by A. Ward Applegate; burial being made in Sugar Grove Cemetery.

HAZELTINE — Joseph Newhall Hazeltine, at the age of fifty-six years at his home, in Lynn, Massachusetts, following a long illness. He was a member of Silsbee Street Friends Meeting in Lynn and while residing in New York City attended Twentieth Street Meeting. He leaves his mother, Bethiah Hazeltine, two sisters, Sarah M. Hazeltine and Helen L. Hazeltine, and a brother, William E. of Chicago, Illinois.

HOLT—Warren F. Holt at his home in Ogden, Indiana, on May 26, at the age of sixty-seven years. He was a member of Knightstown, Indiana, Meeting, and a lifelong Friend. His wife, Katherine, survives him. Services were held in the home by his pastor, Albert L. Copeland, and burial was in the Knightstown Cemetery.

HULL—Martha A. Baker Hull on June 2 at St. Francis Hospital in Grand Island, Nebraska, aged eighty-two years. A native of Pennsylvania, she was married to Dr. S. L. Hull in 1906, coming to Nebraska. She was a member of the Friends Meeting at Central City, Nebraska. Surviving are her husband, a son, Ernest Hull of Omaha, Nebraska; a daughter, Dr. Ruth Hull Bennett of Ovid, Colorado, five grandchildren, and two great grandchildren. Services were held at the Central City Friends Meeting with President O. W. Carrell of Nebraska Central College officiating.

MCKINNEY—Nellie Turner McKinney, Fifth month, 30, 1944, at the age of sixty years, following a long period of invalidism. Surviving are her husband, Fred, four daughters and two grandsons. She was an overseer and valued member of the New Burlington, Ohio, Meeting.

MARIS — John Maris on June 11 at Coldwater, Kansas, at the age of ninety-three years. He was a son of William O. and Mary Jones Maris, and was born near Sylvania, Indiana, taking a homestead in Kansas in 1885. He leaves two daughters, Mrs. Arthur White of Coldwater, Mrs. Grace Newlin of Lloydminster, Canada; four sons, Burton of Lowell, Oklahoma; Ralph and Walter of Protection, Kansas; and Oscar of Nebraska.

PEEBLES — Mary Annis Peebles on June 25, at Wichita, Kansas, at the age of eighty-nine years. She was the daughter of Benjamin and Louisa Peebles and had made her home for many years with a niece, Myrta Barrington. For six years she was a missionary in Alaska, and had been active in the Woman's Christian Temperance Union, and was a member of University Friends Meeting. Services were held at University Friends Meeting, with Cora Lamb and Robert Cope ministers.

PEELLE—Virginia Rhonemus Peelle of Wilmington, Ohio, on May 16, aged sixty-eight years. She was a valued member of Wilmington Meeting, a member of the Associated Executive Committee of Friends on Indian Affairs and chairman of the Indian Associates Committee, a member of the American Friends Board of Missions and its Executive Committee, and a former president of the Woman's Missionary Union of Friends in America. She is survived by her husband, Dr. Frank Peelle. Services were conducted by A. Ward Applegate.

STANLEY — Francine Jenkins Stanley on April 18 at a hospital in Massilon, Ohio. Surviving are her husband, Isaac N. Stanley, Bayard, New Mexico; a daughter, Gulielma S. Kelsay, West Grove, Pennsylvania; two sons, Isaac N. Stanley, Jr. and Joshua J. Stanley; two sisters, Mrs. S. E. Lawson, Ocean Grove, New Jersey; and Mrs. Lewis A. Herdle, Salem, Ohio; and one brother, Edward M. Jenkins of Winona, Ohio. Services were held in Salem, Ohio, with R. D. Walter and Ralph S. Coppock officiating.

TOZIER — Hulda Ann, daughter of Anson and Melissa Cox, at Meridian, Idaho, on June 15, in her seventy-fifth year. A native of Indiana, she with the family moved to the west, finally settling in Greenleaf, Idaho, where she was married to Edward C. Tozier. Surviving beside the husband, are a daughter, Ila Mae Eaker, missionary in San Jose, Costa Rica, Central America; three grandchildren; a sister, Velma J. Cox of Berkeley, California; and two brothers, Luther C. of Elkart, Indiana, and Verling A. of Meridian, Idaho.

TRUMP—Edward Needles Trump at his home Sixth month, twenty-first. He was a birthright member of Syracuse, New York, Meeting and had served as treasurer and overseer of the Monthly Meeting from the beginning, sitting at the head of the Meeting. He represented an older generation of Quakers whose place will not be filled. A Meeting for Worship was held at his home sixth day following, and sympathy was extended to Charles and Marjorie Trump, Lindley Kent, and other relatives.

WALTER—Charles Albert Walter, son of John R. and Pearl W. Walter, aged twenty-nine years, in Louisville, Kentucky, in the St. Joseph's Infirmary. Death occurred as the result of a motor accident in May, when he with his wife, were taking a trip to Kentucky. His wife, Marie, is recovering in the same hospital. Beside the wife and father, he is survived by two little daughters, and three sisters. Services were conducted in the Azalia church with Milo S. Hinckle officiating, assisted by Herbert L. Huffman and Leslie Bond.

WILKEY—Debora H. Wilkey on June 14 at the age of ninety-six years, at the home of her daughter, Aletha Swalley, Pawnee, Oklahoma. She was a native of Indiana, the daughter of William O. and Mary Jones Maris. She attended Bloomingdale Academy; was married to Henry M. Wilkey, moving to Kansas in 1882, and was a member of the Friends Meeting in Independence. She leaves a sister, Mrs. Lindus Hadley of Tangier, Indiana; a brother, Dr. A. J. Maris of Long Beach, California; a daughter, Aletha Swalley; and a son, Ernest Wilkey of Independence, Kansas; and eight grandchildren. A brother, John Maris, preceded her in death by a few days.

WANTED

Pastor for Paoli Friends Meeting. Interested Friends Minister communicate with Mary C. Lindley, Chairman Pastoral Committee, Paoli Meeting, 400 West Main, Paoli, Indiana.

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BERKELEY, CALIFORNIA

Friends Memorial Church, Fulton Street at Channing Way. Morning worship, 11 o'clock. Evening service, 7:45. Gorman Y. Doubleday, minister. Phone Thornwall 5370.

BOSTON, MASSACHUSETTS

Boston Monthly Meeting, 5 Longfellow Park, Cambridge, (near Harvard Square). Meeting for worship First day at 11 a.m., jointly with Friends Meeting at Cambridge. Monthly business meeting second Fifth day of each month. George A. Selleck, Executive Secretary. Telephone TROwbridge 6883.

BROOKLYN, NEW YORK

Lafayette Avenue Meeting: Cor. Lafayette and Washington Avenues. Bible Classes 10:00 a.m., Divine Worship 11:00 a.m.; Thursday 6:30 p.m. Supper; Worship and Discussion 7:30 p.m. Robert M. Jones, Minister. Phone: MAin 2-8627.

CHICAGO, ILLINOIS

Chicago Monthly Meeting, 110th Street and Longwood Drive. Bible School 10:30, Meeting 11:30. Rock Island Suburban Line to 111th Street. Halsted streetcar—"111th Sacramento," get off at Longwood Drive. Russell E. Rees, Minister, 2208 West 111th Street. Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; Meeting for Worship, eleven. Anne Willis, 1566 Oak Ave., Evanston, Illinois.

57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a. m. E. Howard Marshall. 7131 S. Eberhart Avenue, Chicago. Phone Radcliffe, 1135. Alice B. Flitcraft, 515 Keystone Avenue, River Forest, Ill. Phone Forest 2824.

Members of Chicago Monthly Meeting living in the AURORA area meet at 823 Lebanon Street, Aurora, Sunday afternoons; Bible School at 2:00 o'clock with meeting for worship at 3:00 o'clock. Roy E. Philby, leader.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donahue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a. m. Burton S. W. Hill, 2803 Bellevue Ave., Cincinnati, Ohio.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St., Worship 11 a. m., Church School 9:45 a. m., Norman E. Young, Minister, 4146 Irving St. Tel. Gr. 4741.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a. m., Meeting for Worship, 11 a. m. Send names and addresses of people coming to Detroit to Dr. Bruce Douglas, 18066 Warrington Drive, Detroit, Michigan.

Friends Meeting, unprogrammed, each First Day, in Highland Park Y.W.C.A., Woodward at Winona. Visitors Phone Drexel 4801.

INDIANAPOLIS, INDIANA

First Friends Church, 13th at Alabama Street, Unified Service 10:30 a.m., Herbert Huffman, Minister. RIley 5224, office telephone.

LAWRENCE, MASSACHUSETTS

Lawrence Friends Meeting, Avon Street, corner of Wilmot Street—26 miles north of Boston on Route 28. Meeting for Worship, 10:30 a. m. and Bible School at 11:45 a. m. Everett W. Chapman, Minister, 16 Central Street, Methuen, Massachusetts. Tel. Lawrence 34734.

LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Streets. Bible School 9:45 a. m.; Morning Worship 11:00 a. m.; Christian Endeavor 6:30 p. m. J. A. Morris Kimber, minister.

LYNN, MASSACHUSETTS

Lynn Monthly Meeting, Silsbee and Friend Streets, near bus terminals and railway station. Only fourteen miles east of Boston. Meeting for worship 10:30 a. m., Bible school 12:00 m. Mid-week meeting Wednesday, 7:45 p. m. Arthur Santmier minister, 14 Berkshire Street, Swampscott, Mass. Lynn 5-2528.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 10 a. m. Meeting for Worship at 11 a. m. Edgar H. Stranahan, Minister, 111 West 45th Street, Phone Pl. 2960.

NEW YORK, N. Y.

The United Meetings for Worship of Twentieth Street Meetings will be held at the Friends Meeting House, 144 East 20th Street, New York 3, N. Y., from May through September, Sunday at 11:00 a. m. Visitors welcome.

ROSEVILLE, CALIFORNIA

Citrus Heights Friends Church, Old Auburn Blvd., one-fourth mile off Highway 99 E between Sacramento and Roseville. Morning Sunday School at 10:00, Worship at 11:00. Evening Service, 7:30. T. Eugene Coffin, Minister. Phone Roseville, 356-F-11.

SEATTLE, WASHINGTON

Friends Memorial Meeting, 23rd and East Spruce. Bible School, 10:00. Meeting for Worship, 11:00. D. Reeves Shinn, Minister. Phone Kenwood 5567.

University Friends Meeting, 3959 15th Ave., N. E., Phone Melrose 7450. Religious discussion, 10:00 a. m. Meeting for Worship, 11:00 a. m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N. W. Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship First-days at 11 a.m. First-day School at 10:45.

WINSTON-SALEM, N. C.

Friends Meeting, Broad at Sixth. Bible School 9:45; Morning Worship 11:00; Young Friends Meeting 6:30. Howard B. Yow, minister.

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